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A NEW PLOUGEMAN'S TALE

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A New Ploughman's Tale.

A New Ploughman's Tale:

THOMAS HOCCLEVE'S LEGEND

Of the Virgin and her Sleeveless Garment,

WITH A SPURIOUS LINK.

EDITED FROM MS. CLII, CHRIST CHURCH, OXFORD
(CHAUCER'S CANTERBURY TALES)

BY

ARTHUR BEATTY, PH.D.

UNIVERSITY OF WISCONSIN, U.S.A.

PARALLELED WITH ANOTHER COPY FROM MR. ISRAEL
GOLLANCZ'S EDITION OF *HOCCLEVE'S MINOR POEMS*, PART II.
(P. 21-5, E. E. T. SOC.), FROM THE ASHBURNHAM QUARTO MS. 133.

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To my Wife.

INTRODUCTION.

§ 1. *The Manuscripts.* The present 'Tale of the Ploughman' is here printed from the only two known Manuscripts of the poem, (1) The Christ Church (Oxford) MS. CLII., containing Chaucer's *Canterbury Tales*, and, (2) The Ashburnham MS. 133, which contains eleven pieces by Hoccleve, of which the present poem is numbers 6 and 7. The Manuscript has been described,¹ and is now being edited for the Early English Text Society by Mr. Israel Gollancz, whose print of the present poem has been placed at my disposal through the kind offices of Dr. Furnivall. The Christ Church Manuscript is thus described by Kitchin:² "codex chartaceus, in folio, f. 337, saec. xv; mutilus in fine." The 'Tale' occupies folios 228 (back) to 231, and is placed between the Squire's Tale and the Second Nonnes *Tale of Seynt Cecile*. The order of the Tales in this Manuscript is peculiar, and is worth giving:

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1. The Prologue (Group A., § 1)	1
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¹ F. J. FURNIVALL, *Hoccleve's Works, Minor Poems*, E. E. T. S., Extra Series, No. LXL, London, 1892.

² G. W. KITCHIN, *Catalogus Codicum MSS. qui in Bibliotheca Aedis Christi apud Oxonienses Adscrivuntur*, Oxoniæ, 1867.

17. The Monkys "prohemium" and Tale de Casibus Viorum illustrium	(B., § 11, 12)	154 <i>b</i>
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25. The Second ¹ Nonnes Tale	(G., § 1)	232
26. The Chanon Yemans Prologue and Tale	(G., § 2, 3, 4)	238
27. The Parsons Prologue and Tale. [Last leaf gone.]	(I., § 1, 2)	248 <i>b</i>

The rest of the Manuscript is occupied by a fragment of Lydgate's *Tale of the Charle and his bryd* and *The Sege of Thebes*.

The relation of the two Manuscripts we cannot settle until the whole of the Ashburnham MS. is published; but judging from this poem it would seem that there are readings in it that preclude the possibility of its being an autograph. For instance, the Ch. Ch. MS. reads (l. 5) *fo to pryde*, which is certainly better than *for*. Again (l. 94), *neven* seems a better reading than *meene*, which makes an imperfect rhyme. So, too, the reading *conceyve* (l. 83) gives a reading that is much better than the Ashburnham reading *receyue*. Such readings as these, taken with the obvious mistakes in the Christ Church MS., seem to indicate that neither one of the Manuscripts is an autograph.

§ 2. *The Legend*. The poem does not derive all its interest from the fact that it is one of the many pieces that have been ascribed to Chaucer at one time or another. It has an additional interest in furnishing us with a story, or miracle, of the Virgin, not elsewhere recorded. As a glance at the marginal summary shows, there are two chief ingredients, or heads, in the story: (1) The saying of the *Ave Maria*, and, (2) The Garment incident. Both of these are commonplaces in the great mass of mediæval miracles of the Virgin, especially the saying of the *Ave*; but the particular form of the story as here told is not recorded in the great collections of either Ward² or Mussafia.³ In both these works and in such a collection as that

¹ Second, MS. First.

² H. L. D. WARD, *Catalogue of Romances in the Department of Manuscripts in the British Museum*. 2 vols. London, 1883—1893 (Vol. 3 promised).

³ ADOLFO MUSSAFIA, *Studien zu den Mittelalterlichen Marienlegenden*. (Wiener K. Akad. d. Wissenschaften) 1887—1889.

of Mielot,¹ there are almost innumerable instances of a reward being given for faithful repetition of the *Ave Maria*. An example or two will show the nature of these stories :

A knight became a Cistercian, but could learn nothing except the two words, *Ave Maria*, which he kept constantly repeating. After his death a lily grew from his tomb, having *Ave Maria* inscribed on it (Ward, II, p. 654).

A Cistercian, accustomed to say 150 *Aves* daily, was repeating them as he went through a wood ; and a robber, who lay in wait for him, saw white doves taking roses out of his mouth and carrying them up to heaven (p. 668).

A clerk was drowned on his way from his mistress ; and he was restored to life, because his last words, found imprinted on his tongue, were " *Ave Maria* " (p. 612).

The incident of the Garment or Cloak being given by the Virgin to the person who repeats the *Ave Maria* is found in Mielot, No. xxvi, and runs as follows :

" Vng euesque fut, natif de France, qui fut saint et deuot a la vierge Marie. Cest euesque demoura vng soir tout seul en son eglise en prieres, en larmes et en oroisons, et veit tout soudainement les angels descendre du ciel, et puis les saints de paradis, et puis finalement la vierge Marie, et ouyt quilz demenoyent moult yoyeux chant et grant melodie. Puis ouyt les saintes, qui demanderent a la vierge Marie, qui elle vouloit qui chantast la messe. Elle enseigna icellui euesque, dont il fut tout honteulx. Les sains vindrent a lui et le prindrent, puis le menerent a lautel et le feirent reuestir. Puis il chanta la messe bien et deuotement. Quant il eust la messe chantee, la vierge Marie lui donna pour son louyer vng moult noble vestement, quelle auoit apporte de paradis, dont leuesque moult humblement le mercia. En sa maison retourna moult joyeux de si noble vision . . . " (Compare Ward, II, p. 622.)

In the course of his preparation for the priesthood, Hoccleve must have heard many such stories as these ; and we may not be attributing too much originality to the poet if we cease to search for the particular form of the story as he tells it, and allow it to stand as his own invention, including the incident of the added sleeves. Such pious poems were somewhat in demand at the time, and we have two from John Lydgate, Hoccleve's contemporary and fellow-admirer of Chaucer, both of which turn on the assiduous

¹ JEAN MIELOT, *Miracles de Nostre Dame*, ed. Warner, 1885.

repetition of a prayer. These are found in Harleian MS. 2251, one of which is printed in Halliwell's *Minor Poems of John Lydgate*, p. 62 (Vol. II of Percy Society Publications), and in *Originals and Analogues of the Canterbury Tales*, Part II, pp. 286-288 (Publications of the Chaucer Society). The other one is printed in Halliwell, p. 73, and will be found reprinted from the manuscript in the Appendix to this volume. This poem has a further interest in its similarity to the wide-spread mediæval story of the grateful dead man, and how he rewards the knight who risks everything to obtain for the corpse a decent burial. It is scarcely necessary to remind our readers that Chaucer makes a "miracle" the subject of his beautiful Prioress's Tale.

§ 3. *The Two Ploughman's Tales.* So far as I have been able to discover, Kitchin¹ has been the only one to indicate that the *Ploughman's Tale* of the Christ Church MS. is not the *Ploughman's Tale* which has been in print since 1542, and has now been made accessible to all by Professor Skeat.² The words of Kitchin are a mere note—"Not that ordinarily printed," and give no clue to the contents of the poem. It is a strange instance of the mutability of Fortune that she should have attributed to the honest Ploughman tales of a character so utterly different; the one "shewing by the doctrine and liues of the Romish Clergie that the Pope is Antichrist and they his ministers,"³ and the other breathing the most unquestioning faith in the Virgin and the Church. Of the two tales the Ploughman would certainly rather lay claim to the present one as his own. Indeed the man who saddled that fierce invective on the Ploughman must have had a painfully feeble sense of dramatic fitness, or he must have been absolutely ignorant of Chaucer's good husbandman, living with all men "in pees and parfit charitee." May the publicity of print given this other tale, even at this late day, in some measure assuage his gentle spirit; for, weak as it is, it might very conceivably have been told by him—though it could hardly have been written by Chaucer.

§ 4. *The Stanza-Form.* This stanza-form is a favourite with Chaucer, Lydgate, and Hoccleve. Probably the success of Chaucer led the others to adopt it. Hoccleve perhaps made the most unskilful use of it, for even at his best he was never able to make it more than pedestrian, while at his worst it is very bad indeed.

¹ *loc. cit.* ² *Chaucerian and other Pieces*, Oxford, 1897, pp. 147-190.

³ Title-page to edition of *The Ploughman's Tale*, London, 1606.

Gower also made use of this stanza-form in some of his French *Cinkante Balades*, which were probably written in his later years,¹ and so it may have been suggested by Chaucer.

The two additional stanzas at the beginning of the Prologue in the Christ Church MS. indicate an author other than Hoccleve, and so relieve him of the blame (or praise) that might attach to him as one of those who, like John Lydgate and John Lane, attempt to fit one of their own poems into the scheme of Chaucer's *Canterbury Tales*. The lines are readily seen to be made up of four feet, for the most part, though some of them can be read as five-foot lines. The form of the verse seems decisive against their having been written by Hoccleve; it rather points to some clumsy versifier who, for some reason or other, furnished the Ploughman with this pious Tale and wrote these stanzas as a Link, in imitation of some of the genuine Chaucer Tales.

¹ MACAULAY, *The Works of John Gower*, Vol. I, p. lxxii.

British Museum,

April 23, 1902.

[leaf 228, bk.]


The Prologe of the Ploughman.

[Christ Church MS. CLII.]

(a. 2 Stanzas by the Inserter, in 4-measure lines.)

(1)


As the Pil-
grims ride
forth, the
Host declares

-  As the pylgrymys fforth deðt ryde, 1
 Owr' host be-gan to loke a-boute,
 And seyk, "ffelawys, we most prouyde,
 Hoo that best of alle thys route
 Kan telle hys tale, as lot comyðt aboute. 5
 Ploughman Tylyer, drawe the nere,
 And telle thy tale, and we wyl here." .i. audire 7

the lot has
fallen to
Ploughman
Tyller, and
he must tell
his Tale.

(2)

The Plough-
man pro-
mises a tale
of the mother
of Christ,
how she re-
warded a
monk who
said her
psalter daily.


-  "Syr," he seyde, "y shalle telle, as y can), 8
 A tale of Crystys modyr dere,
 Mary that bare bothe god and man),
 How to a monk she deðt a-pere,
 That euery day seyde here sautere, 12
 And heuene blysse haðt to hys mede :
 Hoo seruyth owr' lady, the better shalle spede. 14

(b. Hoccleve's Prologue, in 5-measure lines.)

(3)


[leaf 229]

She is the
best guide to
him who
seeks the
bliss of
Heaven,

-  "Who-so desyryth to gete and conquere 15
 The blysse of hevene, holsom ys a guyde
 Hym to condue, and hym to brynge there ;
 And so good knowe y noon for mannys syde,
 As the rote of humblesse, and fo to pryde,— 19
 That lady, of whos tetys virginalle
 Sook owr' redemptour, the maker of alle. 21

(4)

and is a sure
defence

-  "Be-twyxt god and man) ys she meadiatrice, 22
 ffor owr' offences, mercy to purchace ;

[*Hoccleve's Poem No. VI., 'Item de beata virgine,'*
from the Ashburnham Quarto MS. 133.]

Ce feust faite a linstance de T. Marleburgh.

(1)

Who so desirith to gete and conquere
 The blisse of heuene, needful is a guyde
 Him to conduc / & for to brynge him there;
 And so good knowe I noon for mannes syde,
 As the roote of humblesse / & fo¹ to pryde,—
 That lady / of whos tetes virginal
 Sooke our Redemptour, the maker of al.

1 So good a
 guide to
 Heaven know
 I none,

5 [1 MS. for]

7

(2)

Betwixt god and man / is shee mediatrice
 ffor our offenses / mercy to purchase;

8 as She who
 medlates

against the Friend. She, owr' sheld' ys agayns the malyce
 Of the ffende, that owr' soulys wold' embrace
 And cary hem vn-to that horryble place 26
 Where-as peyne ay duryng' ys, and' turment,
 More than may be spoken' of or ment. 28

(5)

She is a staff of comfort to all. ¶ "Now syn' that lady noble and' glorious 29
 To alle man-kyndē hath so grete cheerte,
 That in thys slypyr' lyf' and' peryllous,
 Staff of comfort & help to man' ys she,
 Conuenyent ys, that to that lady ffre 33
 We doo *seruycē*, honour', & plesaunce;
 And to that ende, here ys a remembraunce." 35
 We should do her honour, and hear a remembrance of her.

(c. *The Tale, in 5-measure lines.*)

¶ Here be-gynnyn' the Ploughmannys
 tale of Oure lady.

(1)

A rich man in France, who honour-
 ed God and Holy Church, There was whilom, as that seyth the scripture, 36
 In ffrance a rychē man' and' a worthy,
 That god & holychurchē to honoure
 And plese, enforced' hym ful byslyly;
 And vnto crystys modyr specyally, 40
 That noble lady, that blessyd' virgyne,
 ffor to worchype he dyde hys myght & pyne. 42
 and especially the Virgin,

(2)

[leaf 229, bk.] ¶ Hyt shop so that thys man' had a yong sone, 43
 had a son, whom he taught to repeat 50
 times a day, the Saluta-
 tion in honour of Christ's
 mother. Vn-to whyche he yaf informacioun,
 Euery day to have in custome and' wone
 ffor to sey, at hys excitacioun,
 The angelyk[e] salutacioun 47
 .I. sythys, in worchype and' honoure
 Of cristys modyr, of vertu myrroure. 49

(3)

The son be-
 came a monk
 in the Abbey
 of St. Gile,
 and lived a
 life of virtue. ¶ By hys faderys wyl, a monk, afterward', 50
 In the abbey of seynt gylē made was hee;
 Where-as he in penauncē sharpe and' hard'

Shee is our seur sheeld ageyn the malice		
Of the feend / þat our soules wolde embrace		'twixt God and man.
And carie hem vn-to þat horrible place	12	
wher-as eternal peyne is, and torment,		
More than may be spoke of / thoght or ment.	14	

(3)

Now syn þat lady noble and glorious	15	Here is a story of her goodness.
To al man kynde hath so greet cheertee,		
That in this slipir lyf and perillous,		
Staf of confort and help to man is shee,		
Conuenient is / þat to þis lady free	19	
we do seruice / honour, & plesance;		
And to þat ende / heer is a remembrance.	21	

Explicit prologus }
& incipit fabula }

(1)

T her was whilom / as þat seith the scripture,	22	Once lived in France a rich and pious man;
In ffrance / a ryche man and a worthy,		
That god and holy chirche to honure		
And plesse / enforced he him bisily;		
And vn-to Crystes modir specially,	26	
þat noble lady / þat blessid virgyne,		
ffor to worshipe / he dide his might and pyne.	28	

(2)

It shoop so / þat this man had a yong sone,	29	he had a son, whom he taught to say fifty Aves daily.
Vn-to which he yaf informacion,		
Euery day to haue in custume and wone		
ffor to seye, at his excitacion,		
The angelike salutacion	33	
.L. sythes / in worsship and honour		
Of goddes modir / of vertu the flour.	35	

(3)

By his fadres wil / a monk, aftirward,	36	This son be- came a monk in the Abbey of St. Gile.
In thabbeye of seint Gyle / maad was he;		
wher-as he in penance / sharp & hard		

Obseruyd wel hys Ordres dēute,
 Lyuyng in vertuous religioustē ; 54
 And, on a tyme, hym to pley & solace,
 Hys fadyr made hym come home to hys place. 56

He came
home to visit
his father's
house;

(4)

Now whas ther, at our ladyes reuerence, 57
 A chapel in hyt made & edefyed,
 In the whyche, the monke, when conuenyence
 Of tyme he had a-wayted and espyed,
 Hys fadrys lore to fulfyllē hym hyed, 61
 And .l. sythys, wyth deuoute corage,
 Seyd 'aue mary' as was hys vsage. 63

and said his
Ave Mary
50 times in
the chapel.

(5)

And when he had y-endyd hys prayere, 64
 Owr lady, clothyd in a garnement
 Sleueles, by-for[e] hym he sey appere :
 Wher-of the monk toke good anysement,
 Meruaylyng hym what that this myght haue ment ; 68
 And seyde, "good[e] lady, by yowr leue,
 What garnement hys thys, and hath no sleue?" 70

The Virgin
appeared to
him

in a sleeveless
garment,

(6)

She answerd and seyde, "thys clothying 71
 Thow hast me yevyn, for thow euery day,
 .l. sythē 'Ave Mary' seying,
 Honouryd hast me. Hens-forth, y the pray,
 Vsē to treble that by any way. 75
 To euery X^{thē} [Aue] Ioyne also
 A Pater-noster . do ryght evene so. 77

[leaf 23 v]
and told him
he had given
it her by his
repetition
of the *Ave*
Mary.
She bade him
treble the
number,
and add a
Paternoster
to every tenth
Ave :

(7)

"The first[e] .l. wil y that seyde be, 78
 In the memory of the Ioy and honoure
 That I had when the aungel gret[te] me,
 Which was ryght a wondyrful comfortoure
 To me when he seyde the redemptoure 82
 Of alle man-kynde y conceyve sholde :
 Grete was my Ioy[e], when he so me tolde.

the first fift
in memory of
the angel's
Salutation ;

(8)

"Though shalt eke sey[e]n the secunde fyfti 85
 In honoure and in mynde of the gladnesse

the second
fifty in
memory of

- Observed wel his ordres duetee,
 Lyuynge in vertuous religioustee; 40
 And on a tyme / him to playe and solace,
 His fadir made him come hoom to his place. 42
- (4)
- Now was ther, at our ladyes reuerence, 43
 A chapel in it maad and edified,
 In-to which / the monke, whan conuenience
 Of tyme he had awayted & espied,
 His fadres love / to fulfill him hied; 47
 And .L. sythes / with deuout corage,
 Seide Aue Marie / as was his vsage. 49
- (5)
- And whan þat he had endid his preycere, 50
 Our lady clothid in a garnement
 Sleuelees, byfore him he sy appeere :
 wher of the monke took good auisament,
 Meruerllynge him / what þat this mighte han ment ;
 And seide “.o. goode lady, by your leeuē,
 What garnement is this / and hath no sleeue ?” 56
- (6)
- And she answerde / & seide / “this clothynge 57
 Thow hast me youen / for thow every day,
 .L. sythe Aue Marie seyynge,
 honoured hast me / hens foorth / I the pray,
 Vse to treble þat / by any way, 61
 And to euery .x^{the}. Aue / ioyne also
 A pater noster / do thow eueue so. 63
- (7)
- “The ferste .L.th. wole I þat seid be, 64
 In the memorie of the ioie and honour
 That I had / whan the Angel grette me ;
 which was right a wondirful confortur
 To me / whan he seide, the Redemptour 68
 Of al man-kynde I receyue sholde :
 Greet was my ioie / whan he so me tolde. 70
- (8)
- “Thow shalt eke seyn the seconde .L.th. 71
 In honur and in mynde of the gladnesse

In the Lady
Chapel he
said his fifty
Aves.

Lo, Our Lady
appeared to
him there in
a sleeveless
robe.

“Thy fifty
Aves have
given me this
robe : hence-
forth treble
thy Aves,
and to every
tenth Ave add
a paternoster.

“The first
fifty in
memory of
the Saluta-
tion ;

the second
in memory of
the Nativity ;

her divine
motherhood;
and the third
fifty in
memory of
her Assump-
tion.

That y had when y bare of my body
God and man, with-owtyn woo or duresse.
The iiijthde .l.^{ti} in thyn hert enpresse, 89
And sey it eek with good deuocioun,
In the memory of myn assumpcioun, 91

(9)

“ When [that] y was crounyd quene of heven 92
In wyche my sonë regnyth, and shal aye / ”
Al thys was doo, that I speke of and neven,
As the book seyth, vpon an halydaye.
And then seyð owr lady, that glorious maye, 96
“ The nextë halyday wyl I resorte
To thys place, the to gladë and conforte / ” 98

She promised
to come back
on the next
holy day,

(10)

And ther-with-alle fro thens departyd she, 99
The monk in hys deuociouns dwellyng;
And euery day suyng, her psalter¹ he ‘ MS. {psalter} spalter]
Seyde aftyr here doctryne & enformyng.
And the next halyday aftyr ffolwyng, 103
Owr lady, ffresh[e]ly arayd & welle,
To the monk cam, beyng in the chapelle, 105

and then
departed.
The monk
did as she
directed;

[leaf 230, bk.]
and she came,
according to
her promise.

(11)

And to hym seyde she, “ behold[e] now 106
Howe good clothyng, and how good apparayle,
That, thys wyke, to me yevyn hast thowe :
Sleves to my clothyng now not faylle ;
The thank I, and ful welle for thy trauaylle 110
Shalt thou be qwyte, her in thys lyf present,
And in that other whan thou hens art went. 112

Behold, her
garment had
sleeves !
She gave him
thanks for his
good works,

(12)

“ Walk now and goo hom to the abbey. 113
When thou comyst, abbot chosyn shalt thou be ;
And to the covent teche thou for to sey
My psalter, as by-fore taught have I the.
The peple also thou shalt in generalte 117
The same lesson vn-to myne honour preche,
And of her hurtys wil I ben her leche. 119

and promised
that he
should be
made Abbot
of St. Gile.
She directed
him to teach
her psalter to
the convent
and the
people;

That I had whan I baar of my body

God and man / withouten wo or duresse.

The .iii^{de}. L^{ty} / in thyn herte impresse,

And seye it eeke with good deuocion,

In the memorie of myn Assumpcioun,

75 the third in
memory of
my Assump-
tion."

77

(9)

"Wan þat I was coroned queene of heuene,

In which my sone regneth, and shal ay."

Al this / was doon / þat I speke of and meene,

As the book seith / vp-on an halyday.

And than seide our lady, the glorious May,

"The nexte halyday / wole I resorte

To this place / thee to glade and conforte."

78 The Virgin
promised to
gladden him
next holyday.

82

84

(10)

And ther-with al / fro thens departed shee,

The monke in his deuocion dwellynge;

And euery day / Aue Maria / he

Seide / aftir hir doctryne & enformyng.

And the nexte haliday aftir suyng,

Our Lady, fresshly arraied and wel,

To the monke cam, beyng in þat chapel,

85 He did her
bidding.

89 She appeared
next holyday
fresshly ar-
raied, and
said:

91

(11)

And vn-to him seide / "beholde now

How good clothyng and how fressh apparaiH,

That, this wyke / to me youen hast thow:

Sleeues to my clothyng now nat faiH;

Thee thanke I / and ful wel for thy trauaill

Shalt thou be qwit / heer in this lyf present,

And in þat othir / whan thou hens art went.

92 "Behold,
thou hast
given me
sleeves to
my robe:

96

98

(12)

"Walke now / and go hoom vn-to thabbeye.

Whan thou comst / Abbot shalt thou chosen be;

And the Couent teche thou for to seye

My psalter / as byforn taght haue I thee.

The peple also / thou shalt in generaltee

The same lessoun to myn honour teche,

And in hir hurtes / wole I been hir leche.

99 Go now
home; thou
shalt be Ab-
bot, and
shalt teche
the monks
to say my
psalter, as I
taught thee.

103

105

(13)

- and to con-
tinue thus for
seven years,
after which
he should be
taken to
herself.
- and to con-
tinue thus for
seven years,
after which
he should be
taken to
herself.
- She promised
that he
should save
many.
- ¶ Vij yere lyfē shalt thow for to doo 120
Thys charge ; and, when the yerys be a-goon,
Thow passe shalt hens, and me come vntoo ;
And her-of dowe havē [thow] ryght noon.
By my psalter shal ther be many oon 124
Saved, and had vp to eternall blysse,
That, yef that nere, sholdyn ther-of mysse." 126

(14)

- She then
ascended into
heaven.
- He was made
Abbot of St.
Gile.
- He taught
the people
her psalter,
- ¶ When she had seyde what her lyked to sey, 127
She to heven ascendyd [up] and styte.
And sone after, abbot of that abbey
He maad was, as hym told[e] owr ladye.
The covent and the peple, deuoutlye 131
Thys monk enformyd & taught her psalter,
ffor to be seyde after that by yer. 133

(15)

- and died at
the end of the
seven years.
He received
Heaven as
his reward.
He speeds
well who
serves Our
Lady :
- [leaf 231]
therefore let
us try to say
her psalter,
that we may
stand in her
grace.
- ¶ Thoo yerys past, hys soulē was be-taught 134
To god ; he heven had[de] to hys mede.
Who seruyth owr lady, lesyth ryght naught ;
She sofficiently qwytteth euery dede :
And now, her-aftyr, the bettyr to spede, 138
And in her gracē cherly for to stonde,
Her psalter for to sey[e] let vs fonde. Amen. 140
Here endyth the Ploughmanys tale.

(13)

“ .Vij. ^e yeer lyue / shalt thou / for to do	106	Seven years shalt thou live, and then pass hence, and come to me.
This charge / & whan the yeeres been agoon,		Many shall be saved by my psalter.”
Thow passe shalt hens / & me come vn-to ;		
And of this / doute haue thou right noon.		
By my psalter shal ther be many oon	110	
Saud / and had vp to eternal blisse,		
þat, if þat ner[e] / sholden ther-of misse.”	112	

(14)

Whan shee had seid / what lykid hir to seye,	113	
Shee vp to heuene ascendid up and sty.		
And soone aftir, Abbot of þat Abbeye		So all befell.
He maad was / as þat tolde him our lady.		
The Couent and the peple, deuoutly	117	
This monke enformed / and taghte hir psalteer,		
ffor to be seid after þat / vij. ^e yeer.	119	

(15)

Tho yeeres past / his soule was betaght	120	
To god / he heuene had vn-to his meede.		
Who serueth our lady / leesith right nagh ;		Who serveth our Lady, loseth right nought.
Shee souffissantly / qwyth euery deede :		
And now heer-aftir / the bettre to speede,	124	
And in hir grace / cheerly for to stonde,		Let us say her psalms, that we may stand in her grace.
Hir psalteer for to seye / let vs fonde.	126	

Explicit.

APPENDIX.

The Grateful Dead,

by JOHN LYDGATE.

(MS. Harl. 2251, fol. 77.)

(1)

The Scrip-
tures tell us
that it is
wholesome
to remember
the souls

in Purgatory.

- ¶ REMembryd by scriptures, we fynde and rede, 1
Holsum and holy it is, to thynke and pray
ffor al the sowles that be past in dede
Out of this wrecchid world, vnto domesday,
Abidyng' in purgatory with sorvful lay, 5
Cryeng and callyng for mercy and pite,
Vnto them In special that there friendis be. 7

(2)

A holy and
devout man
of Paris was
wont to say
*De Profun-
dis, Pater-
noster*, and
Ave for all
the Christian
souls in his
churchyard.
This he did
continually.

- ¶ There was a man, right hooly and devoute, 8
of parise in fraunce, that worthy cyte,
That daily wold sey, in his chirche-yerde aboute,
ffor alle cristen sowlis, with mercy and pite,
De profundis, paternoster, and *Ave*. 12
This prayer he vsed contynuauly,
Til god purveyed for hym continuauly. 14

(3)

He was pur-
sued by his
mortal ene-
mies;
and took
refuge in the
churchyard,
and said the
*De Profun-
dis*.
The bodies
arose from
their graves
armed with
swords and
staves,

- ¶ It fil on a tyme, he was pursued 15
Of his mortal enemyes with grete violence.
He fledde for the best, and ther malice eschewed,
And toke the chircheyerde for his defence,
And sayde *Deprofundis* with entier diligence. 19
The bodyes arose out of theyr graves;
Somme appered with gleyves, and some with staves.

(4)

and put his
enemies to
flight.
He thanked
God.
He received
his reward
at last;
therefore it
is wholesome
to have in
remembrance
the souls in
Purgatory.

- ¶ So grete a multitude assembled to fight, 22
His enemyes gan fle, and sore were agast.
He thankyd god of his grete myght,
And seyde *deprofundis* whan they were past.
His reward in heuen he had at last. 26
Therfor it is holsom for to have in memory
The soulis that ly In paynes of purgatory. 28

LIST OF WORDS.

[References are given to the lines of the Ch. Ch. MS. when the word is common to both. G. D. means the poem on page 22. Meanings are given only in cases of conceivable difficulty.]

- agast, G. D. 23, *terrified*.
 at, 57, at . . . reuerence, *out of respect, or reverence, to* . . .
 auysement, auisament, 67.
 betaught, betaght, 134. Cf. A.S. *betāht*, *betrothed*, from *betæcan*.
 cherly, 139, *joyously?*
 condue, 17.
 dede, G. D. 3, *death*.
 duresse, 88.
 edefyed, edified, 58, *built*.
 enformyd, enformed, 132.
 eschewed, G. D. 17, *escaped*.
 excitacioun, excitacion, 46.
 ffelawys, 3.
 fonde, 140, *try*.
 gleyves, G. D. 21, *swords*.
 holsom, 16, G. D. 2. Cf. Ashbm. 2.
 hoo, who, 4, 15.
 leche, 119, *physician*.
 lore, 61, *teaching*.
 neven (Ashbm. *meene*), 94, *name*.
 playe (*verb*). Ashbm. 55.
 plesaunce, plesance, 34, *pleasure*.
 pley, 55. See playe.
 psalter, sautere, 12.
 qwyte, qwit, 111, *requited*.
 religioustee, religioustee, 54.
 reuerence, 57. See at.
 sautere. See psalter.
 shop, shoop, 43, *happened*.
 slypyr, slipir, 31.
 suyng, 101, Ashbm. 89, *following*.
 syde, 18, *part, behalf*.
 tetys, tetes, 20.
 whas, was, 57.
 who. See hoo.
 wone, 45, *habit*.
 wyke, 108, *week*.

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